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## LUMINARY & ADVOCATE.

LEXINGTON, FEBRUARY 23, 1831.

### THE SPIRIT OF MISSIONS AT HOME.

The remarks which follow are taken from a review of SWAN'S LETTERS ON MISSIONS, which is contained in the last number of the Quarterly Christian Spectator. The remarks meet a state of feeling which is probably very prevalent among the professed disciples of Christ. The letters themselves are written in a truly apostolical spirit, and should be read by all who are inquiring after their duty to the heathen, or would be quickened in performing it. The standard of self-denial and exertion, presented in them, both for missionaries abroad and for Christians at home, is undoubtedly the standard of the gospel. It is understood that they are to be immediately re-published in this country. They cannot be circulated too extensively.—*Missionary Herald.*

The prejudice is by far too prevalent, we fear, even among professed Christians, that missionaries to the heathen are bound by obligations altogether *peculiar*, to devote themselves to the interests of the church. The wealthy "disciple," who makes it a leading object of his exertions to accumulate an inheritance for his children, is full of apprehension, that the trifling fractions, which he may have contributed to the missionary fund, may not be applied to the support of men, sufficiently devoted to their work. His next door neighbor, a fellow member of the church, is athirst for honorable distinction. At a single party of pleasure he expends ten times more than he gives during a year to all the benevolent designs, which attract his attention and solicit his assistance.—Yet this man can speak with promptness, fluency, and animation on the obligations of the Christian missionary, to devote himself to his appropriate work, with a self-denied spirit, with unshrinking resolution, and untiring perseverance! And professors of religion, gererally, as "one goes to his farm and another to his merchandize," sternly demand of their brethren, who go forth to the "ends of the earth" to impart the bread of life to the famishing pagans, high-souled endeavors and strenuous exertions in their appropriate sphere of usefulness. Now, we beg to be informed on what page of the sacred volume are we taught, that upon Christian missionaries obligations and self-denial and exertions are imposed, altogether peculiar in their character. We have read with thrilling interest, the declaration of the Saviour addressed to the multitude around him; "*whosoever* he be of you that forsaketh not all that he hath, he cannot be my disciple." But on what principles of interpretation this startling assurance is applied exclusively to the Christian missionary, we are at a loss to determine. In what system of interpretation are we to look for the rule, that whenever in the new testament self-denial and exhausting efforts are enjoined, the general term "disciple" has a specific application to the missionary to the heathen? The truth is, that every Christian is held by obligations, sacred and strong; obligations, which, like an adamantine chain, bind him to the throne of the Messiah, to consecrate his entire being—whatever he is and hath to the service of his Saviour. These obligations, he may refuse cordially and practically to acknowledge, or he may resist their force; but he cannot break away from their controlling power. No agency beneath the throne of God, can free him from their binding influence. In whatever plan he may form, in whatever enterprise he may engage, in whatever method he may propose to expend his time and exhaust his strength, it is his sacred duty, cordially to aim, and earnestly to endeavor, to glorify the Saviour, and build up the church. To this great end, all his powers and resources are to be perpetually devoted. For the glory of Christ, for the upbuilding of the church, he is to live, and move, to think, and act. In this one design—so animating and sublime—he is to be wholly and everlastingly absorbed.

To this doctrine, an objection is sometimes started, in the form of such inquiries as the following. What then, would you have us do? Would you have us literally bring our farms and merchandize, and place them in the missionary fund? Would you have all the members of the church abandon their respective spheres of exertion, and go forth as missionaries, catechists, and school-masters to the pagans? Not we. We would say to the Christian husbandman, you are bound to devote to the service of your Saviour, not only your property, but also your skill and strength. Move on, then, in the appropriate sphere, in which a wise Providence has placed you. The training you have received, and the habits you have formed, qualify you to break up the fallow ground, and to reap the golden harvest. You ought, then, to retain in your possession a field of exertion, which may give all your powers full play. This you could not do, if you should literally, and at once, bring all your substance, and place it in the missionary fund. But while you see to it, that all your powers have room fully to exert themselves in your appropriate sphere of labor, see to it also that in this very sphere you act as the servants of Jesus Christ. As the servants of Jesus Christ cultivate the soil, sow your seed, and gather in your harvests. Let the inscription shine on all your possessions, *Sacred to the Saviour.* Let the full import of this inscription, come home with animating power to your inmost heart. Derive from it your highest motives to exertion. In every plan, effort, and expenditure, act with honest and entire reference to the will and glory of your Lord.

To the Christian, engaged in a secular profession or held by civil responsibilities, we would say, Your duty to your Lord may not require you to break away from these responsibilities, or abandon that profession. But you are bound to act in the sphere in which you move, with a devotedness to Jesus Christ, as simple, cordial, and entire, as that of the self-denied and heaven-minded missionary. No more than he, may you adopt worldly maxims, or breathe a worldly spirit. Whatever influence your learning, talents, or station may enable you to command, be it your constant aim with skill, fidelity, and energy, to exert them for your Redeemer. "Give arm and soul" to the one great design of defending the truths, which fell from His lips; of sustaining the institutions which He set up; and extending the kingdom which he established. Indeed, the principles, motives, and aims, which should occupy the thoughts, engross the affections, and control the movements of the Christian missionary, are just the principles, which should govern the lives; are just the motives, which should influence the hearts; are just the aims, which should command all the active powers, of every disciple of Jesus Christ.

In consistency with these views, we are prepared to affirm, that all the disciples of the Saviour are held to each other by the bonds of the strictest fellowship. They are partners together in one great enterprise,—an enterprise *one* in its objects, aims, and interests, but in its departments of exertion, involving various, numerous, and complicated agencies. Every Christian is bound to seek and find, and occupy his own appropriate department of exertion.

### SABBATH MAILS.

It gives us pleasure says the (Boston Recorder,) to be able to extract the following article from the *Massachusetts Journal and Tribune.* It is one of the few instances in which a political paper has been willing to do justice to the motives and wishes of the petitioners for the discontinuance of Sabbath mails.—The petitioners surely ought not to cease petioning till their opponents, in Congress and out, shall cease to misunderstand and insult them, and deny to them a right belonging to subjects of even the most despotic gover - ments, the *right of humble petition and remonstrance.*

Whether the United States' mail shall or shall not run on the Sabbath day, Mr. Editor, is a question about which we neither feel anxiety nor indifference. Probably we feel just interest enough to express, through the columns of your paper, with your permission, the view which is most prominent in our mind, and to state what appear to us the proper grounds of discussion.

It is written, 'Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shall not do any work; thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man servant and thy maid servant may rest as well as thou.'

In obedience to this command, the ordinary pursuits of men are forborne, or acknowledged that they ought to be, on the Sabbath day, throughout the christian world; and those who reverence the commandments, as the rules given in wisdom and in mercy to lead men to their greatest good, must feel that they are to be observed and done as well by nations, in national works, as by individuals, in their individual avocations; hence, we cannot see how a nation of individuals, who have any desire to keep this commandment, and who, in obedience to it, do forbear their ordinary traffic and labor, on that day, can be willing that, by those they delegate to do their public business, it should be disregarded; and indeed they are not willing, —the voice of the nation speaks by its example, every Sabbath, in stronger terms than language can, that, as a nation, they are not willing, except in cases of unusual exigency; such, relatively, as would make it proper for an individual to pursue his private interest and the hope of ordinary gain, for fear of slight loss, does not constitute unusual exigency. One day's labor in seven, is, of course, lost, in *one* sense; more truly, however, the six days are for the sake of the seventh.

The petitioners, if we understand them, ask no governmental regulation on the subject, but complain that the present arrangement is itself a governmental regulation, which interferes, in some degree, with the freedom of the nation to keep the Sabbath as they would; and which ought not to exist. Though no prohibitory laws are desired, they only ask that since the Sabbath is not, or ought not to be, a day of business at Washington, and all the other departments are closed, that the Post Office department may be also; since despatches are not made up on that day, that the mail should not be sent abroad to disturb the repose of the day throughout the country, for such is really the effect of the present arrangement. Probably 99-100ths of all the business done through it, on the Sabbath, is excited by its passage through the country, and which might just as well be deferred a day, or perhaps done the day preceding, if such were the established order of things:—whenever government or individuals have business, making it proper to send an express, let them do so; and whether this would cause a greater or less expenditure of money, in course of the year, is of no importance; it is sufficient (we venture to say, however, that a large sum would be saved to the treasury,) that, in principle, one is right and the other wrong; one admits of the thing's standing upon its own merits, and the other does not. The mails might run through the country, every Sabbath for ten years, and it be generally taken for granted to be important that it should, merely because there would be no means of knowing without its cessation. It might, however, or might not be important five times during the whole period. Probably not two Sabbaths in the year, perhaps not one, would it be of any considerable consequence. On this point we have the remarkable and conclusive fact, that from the metropolis of the commercial world, London, not a mail is closed or sent out on the Sabbath; yet expresses are, we believe, very rare. Thus we see that in a city of a million and a half of people, situated in the centre of the commercial and social world, sustaining almost every variety of relations at home and abroad, it is neither thought nor found to be necessary to issue the mails more than six days in seven.

Our principal objection to the present arrangement is derived from its disregard of the commandment, yet there are very strong objections to be drawn from its immediate and visible effects. So long as the mails are conveyed on the Sabbath, editors and printers, probably thousands of them, must work on that day as usual. If it arrived on Sunday, the people will know what is in it Monday morning; that, to Editors and Printers, this is not a fancied grievance, we have the evidence of the fact, that the latter, in this and in other cities, have made repeated efforts to be relieved of its necessity.

While speaking of newspapers, Mr. Editor, we will remark, that it has always appeared to us a gross violation of the Sabbath, as well as of public sentiment, to issue newspapers on that day. We know no better apology for it than a penurious man would give for keeping his shop open at the same time. H.

### DR. BEECHER'S LECTURES.

*Republican Tendencies of the Bible.* LECTURE FIRST. Text, Neh. ix. 13—*Thou gavest them right judgments and true laws, good statutes and commandments.*

In order to understand the institutions and political tendencies of the Bible, men must have a just conception of the design of the Bible. This is always overlooked by Infidels: without knowledge of the design of the Bible to the amount of a rush-light, they fall upon it in the dark, and hack, and tear away at random. What would be thought of one who should find fault with the mechanism of a watch, without knowing the purpose for which a watch is made?—The general design of God in the creation is, no doubt, the expression and gratification of his own benevolence in the happiness of intelligent beings, secured by perfect laws, perfectly administered; and for the perfect accomplishment of this design the Bible is given.—In order to understand the institutions of the Bible, certain general principles are to be established; principles which God has set up as lights for men to read the Bible by. These principles are: the perfect free-agency and accountability of man; a principle which God always assumes in His dealings with men, but which Infidels and corruptors of religion labor to keep out of sight—the determination of God to govern the world by general and uniform laws, at all events to be maintained, however hard the operation of them may bear on individual transgressors—the will of God to accomplish the cultivation of the human intellect and elevation of human society to civil liberty by means corresponding to the laws of man's rational and accountable nature, and not by the immediate exertion of His own omnipotence—that where the capacity for moral government is entire, and the laws and administration perfect, the lawgiver is not to be deterred from executing the laws by the misconduct of the subjects, for which he is not accountable—that the Bible is a system of laws for the recovery of a sinful world, and not merely for loyal subjects—that the guilt and misery of man and slow progress of the remedy, are owing to the resistence offered to the divine goodness by man, and not to any defect in the means employed. Each of these principles was illustrated and enforced by appropriate remarks.

The Lecturer then proceded to examine the particular objects of the civil and ecclesiastical polity of Moses. The great object was to preserve a knowledge of the true God, in the midst of surrounding idolatry. For this purpose three sorts of laws were given; 1st, moral laws, immutable and obligatory on all men; 2d, laws relating to religious rites and ceremonies, which were typical and temporary; 3d, laws of civil government properly so called, but subsidiary to the one great, religious purpose. In respect to the laws, notice, 1st, that they are enacted by God, and not by Moses, who was only God's messenger to the people—2d, the great care of God to preserve the personal liberties of the people—3d, that the federal government over the twelve tribes was not imposed upon them, but voluntarily adopted by the universal suffrage of the people—4th, that those who were to administer the government, were elected by the people—5th, the carfully guarded right of appeal—6th, the federal-republican form of the national government, securing the union of the whole and yet preserving the rights of each tribe—and finally, the most important of all, the universal equality of condition among the citizens, guaranteed by the laws: this was illustrated in a variety of particulars, especially in the impossibility of there ever arising in the nation a landed aristocracy or a landless class of poor, in consequence of the law which required all the lands to be redistributed among the families every fifty years; so that every citizen was necessarily an independent landholder.—The choice of a King, which afterwards took place, was in consequence of the uneasy desires of the people to be like other nations, and contrary to the councils of heaven: and after all, the royal power was so much limited that the King had less authority than the President of the U. S.—That the people might be well educated and made capable of enjoying the blessings of civil liberty, the whole tribe of Levi was consecrated to the duties of religious instrution, to the interest of learning, and the practice of law and medicine.—The Lecturer commented on the great care manifested in the Mosaic institutions to preserve the purity and peace of families, to advance the enjoyments of social life, and to promote the general interests of humanity, as manifested in such precepts as that which prohibits the destruction of bird's-nests. All this care of civil liberty and social happiness was manifested at a period when no nation had as yet thought of such a thing as a free government; and all people were sunk in corruption and darkness. He compared the freedom of the Israelitish government with the freedom of Greece and Rome, and showed the immense superiority of the former, in regard to purity, extent, and stability. The Lecturer concluded with some remarks on the wickedness of man, as illustrated by his resistence to the merciful institutions of God for his good—the madness and absurdity of Infidel philosophers and disorganizers, who pretend to be the friends of liberty while they would destroy the only basis of rational liberty, the liberty of law, that is the Bible—and on the wisdom and piety of our Puritan Fathers, who derived their ideas of civil freedom and their forms of civil polity from the institutions which God gave to Moses, and which have now become the models of free governments throughout the several States in our land.—We have given only the *principles*, and have not room for the *proofs* and *illustrations*, many of which were particularly happy and striking.—The subject of the next Lecture will be, *the Republicanism of the Bible considered in reference to its moral precepts and sanctions.*—BOSTON RECORDER.

### DISCIPLINE.

In early times the discipline of the Cloisters was very severe, and corporal punishment was freely inflicted for slight deviations from the strictest rules. In the eleventh century an Abbot in England complained to Anselm, Archbishop of Canterbury, that with all his severity, the boys under his care still made very indifferent men. 'You are continually correcting the boys,' replied Anselm; 'and what sort of men do they make when they grow up?' 'O, very stupid, beastly men,' answered the Abbot. 'No very good recommendation of your mode of education,' answered Anselm, 'if out of men you make them beasts.' 'But now is that our fault?' inquired the Abbot. 'We try by all means to force them to become better; yet we cannot do it.' 'You *force* them!' said Anselm. 'Tell me now, my dear Abbot, if you should plant a tree in your garden, and close it up tight on all sides, so that it could not put forth its branches in any direction; and then, after some years, should take away the enclosure; what sort of a tree do you suppose it would be? Certainly, a very useless tree, with little crooked branches, twisted into each other. And whose fault would it be excepting your own, who had put such an unnatural force upon the young plant?' The good Abbot took the hint and profited by it; and perhaps there are some teachers, even in these days of light, to whom the same suggestion may not be unseasonable, though the prevailing tendency, it must be acknowledged, is towards the other extreme.—*Ib.*

[From the Boston Recorder.]

### TRACTS.

*Conversion by means of Tracts.*

MR. EDITOR,—Will you aid the Tract cause by inserting in your paper the following extract of a letter from a clergyman in the State of Maine?

"I have commenced the montly distribution, and think I see the benefit of it in the increase of my congregation on the Sabbath. I have also heard of two hopeful conversions at a distance from here, by means of Tracts, which, with some others, I gave to a *pious blind man* a few months since for distribution. One was, 'The Swearer's Prayer,' the other, 'Remember the Sabbath day to keep it holy.' Thus, to use the words of the man just referred to, who has been blind from his youth, 'two souls were caught in the Gospel net. Who has ever heard, since the world began, of the blind opening the eyes of the blind, till the discovery has been made in the operations of the Tract society?' "

"Another case of hopeful conversion has come to my knowledge by means of the 'Way to be Saved,' which a friend of mine dropped, as we passed through a field last summer, where several men were mowing. One of them, who had once indulged a hope, and who had exhorted his fellow-sinners to repent and believe on the the Lord Jesus Christ, but who had for several years past showed by his manner of life, that the love of God was not in him, picked up the Tract and read it. He now believes that it has been of saving benefit to his soul, by leading him in reality to the Lord Jesus Christ."

THE TRACT AND THE TOBACCO CHEWER.

The following is an extract from an anonymous individual in Connecticut, enclosing $6 18, one half for the American Tract Society, and the remainder for the American Bible Society.

"I forward you the enclosed as a small donation of retrenchment money for the two years. In May, 1828, on Sabbath morning, I took up the Tract *The Worth of a Dollar.* I followed the good Deacon into the small house on the Green Mountains—listened to his conversation with the poor woman—saw the agitation of his mind in taking from his pocket his last dollar to enable her to procure a Bible—witnessed his composure and peace of conscience, and the blessing that attended him on his way home; and his joy in hearing, two years after, of a revival of religion and 30 hopeful conversions as the fruits of his benevolence and his prayers—I thought what a multitude might be converted, by means of those 30, down through the ages of time, and what glory thereby redound to God—and I cried out, who can estimate "the Worth of a Dollar," when given in faith, and followed by the prayers of the giver? I thought of the example of the good Deacon, and a voice seemed to whisper, 'Go thou and do likewise.'

"I immediately inquired, In what way can I add a dollar to my annual contributions for religious purposes? I could not save it by abstaining from Ardent Spirits, for the use of it I had already abandoned. But there was *another habit* I had contracted, equally useless, whose power seemed almost resistless. This was the *use of Tobacco*, which cost me about $3 a year. This was a bondage from which I had for a considerable time longed to be freed, without having sufficient fortitude to assert my liberty. But as I now saw 'the Worth of a Dollar,' I threw the quid from my mouth, cleared my pockets of the foul stuff, and sent my thoughts above, beseeching the Lord now to assist me to conquer the power of this worse than useless habit, and resolving annually to add the $3, which it had cost me, to my charitable contributions.

"By the good hand of God upon me I have thus far overcome. As I had no convenient opportunity to send to you last year, I now send the sum for that year and the present, with the interest for the last; and hope, by the divine blessing, to continue the contributions from year to year."—*American Tract Mag.*

[From the Missionary Reporter for February.]

## GENERAL ASSEMBLY'S MISSIONS.

*Rev. W. C. Anderson, Valley of the Mississippi.*

In a letter dated Columbia, Tenn. December 22, 1830, the Rev. Mr. Anderson informs us, that he is now on his way, by land, to New Orleans, with a view of visiting and presenting the claims of the Board of Missions, in all the principal places on both sides of the river, between Cincinnati and New-Orleans —He had formed Auxiliaries in Nashville and Columbia, and made arrangements for one in Franklin. Other auxiliaries had been formed by him in Kentucky, of which we can give no particular account at present, owing to the miscarriage of a letter which should have been received some weeks since. The amount of monies collected will be acknowledged in the treasurer's account, next month. Mr. A. states that his prospects were very encouraging, and that he was generally received with kindness and cordiality by ministers and people, and that the plans of the Board were highly approved and readily adopted by the congregations generally, which he had visited.

*Rev. S. H. Crane, General Agent for the West.*

No letters have recently been received from Mr. Crane, but we are happy to learn from the "*Western Luminary and Presbyterian Advocate*," published in Lexington, Ky. that he is prosecuting his work with energy, and arousing the Auxiliaries of the Board in Kentucky to renewed and vigorous efforts in the Missionary cause. The happy results of his earnest appeals to the churches in the West, are already apparent, in the liberal contributions, from Auxiliaries and individuals, which are beginning to replenish our exhausted treasury. The monies received will be acknowledged in our next number.

From the above named paper of the 12th ult., we select the following article, which we find under the editorial head, and would respectfully and earnestly urge, upon the friends of the domestic missionary cause, an attentive consideration of the plan proposed for doing good. To encourage others to imitate the noble example of the individual who has pledged 500 dollars, we would state, that should the sum contemplated be raised, the Board of Missions, on their present economical plan of appropriations, would be able to sustain, *fifty* additional labours, annually, on Missionary ground. The *number of years* of ministerial labour, thus secured to feeble churches, within the time specified for the payment of the $50,000, would be equal to the *number of dollars* contributed by each individual—*or*, 500 *years of ministerial labor, for* 50,000 *dollars.*

PLAN TO RAISE $50,000 FOR THE

## GENERAL ASSEMBLY'S BOARD OF MISSIONS.

The same individual (in Lexington) who has pledged $500 to the American Colonization Society, has also pledged himself to pay $500 to the Board of Missions of the General Assembly of the Presbyterian Church—to be paid in regular annual instalments of $50 each; and he proposes to unite with ninety nine other friends of the Board, in different parts of the United States, who may be willing to pledge the same amount in order to raise the sum of $50,000 to aid the Board of Directors in their truly benevolent and christian efforts in the cause of Domestic Missions, and particularly in the Great Valley of the Mississippi. In pursuance of the plan, the first instalment of $50 has been forwarded. Persons desirous of uniting in the above scheme, will please to make known their intentions, without delay, to Mr. David A. Sayre, Lexington, Treasurer of the Board for the Synod of Kentucky; Rev. Simeon H. Crane, Cincinnatti, General Agent for the Valley of the Mississippi; Rev. Joshua T. Russell, Philadelphia, Corresponding Secretary of the Board; or ony other authorised Agent of the Board, in any part of the United States.

*The earth is the Lord's and the fulness thereof.*—Yet how few hold their property as stewards of the Lord's bounty. How few hold it consecrated to the service of Christ. How many gather and lay up riches, "for heirs, they know not who." The man who, when the claims of christian benevolence are pressed upon him, refuses to impart of the earthly substance, which God has given him —how dwells the love of God in him. The plan pursued so generally of holding in reserve for his children or other heirs all the property a man can make, is not only to rob God but to act a foolish part towards them.—In three cases out of four such legacies prove a curse instead of a blessing to children. But how much good might such property do if cast into the treasury of the Lord and spent in sending the Bible and Missionaries to the destitute. If by such a use of his property a man might be instrumental in converting one soul, infinitely happier must he be than in leaving to heirs an estate gathered by toil and care and untouched by the claims of benevolence and religion. To give money for the promotion of Christ's kingdom, is not to throw it away or hide it in a napkin. It is the way with five talents to gain five talents more, and with two talents to gain two more, and to be in readiness when the Lord shall come to reckon with his servants.—*West. Luminary.*

*$400 Donation from Mississippi.*

We cannot deny ourselves the pleasure of inserting entire the following letter, dated Natchez, (Miss.) Dec. 28th, 1830—it needs no comment.

"Enclosed, you will find a check upon the United States Bank, for $400, which you will appropriate for the use of your Board. It is a part of a five hundred dollar post-note, which I lately received through the Post-Office, from some anonymous friend of the Missionary cause. As the responsibility of appropriating it, was left to me, I took the liberty of giving $100 of the sum to the American Board of Com. for Foreign Missions.

I would, in addition, merely say, that I have no doubt that the unknown contributor to the Missionary cause, would be gratified, if the money should be appropriated to the supply of the destitute of this State. With earnest desires for the success of your Board, *which unites the friendly feelings of all in this quarter*,

I am, dear sir, yours very truly,

GEORGE POTTS."

*A Mantuaker's Christmas Gift.*

On the last Christmas day, a pious mantuamaker in this city, presented to her Pastor, the Rev. WM. L. M'CALLA, a donation of *one hundred dollars*, for the use of the Board of Missions. This munificent offering is the fruit of personal industry and self-denial.—The same benevolent individual, a short time since, presented twenty dollars to the Board of Education, and she assists another sister who keeps a little store, in the support of an aged widowed mother. Reader! pause and ask of God—"Lord what wilt thou have *me* to do!"

## COMMUNICATIONS.

FOR THE WESTERN LUMINARY.

### *GAMALIEL'S ADVICE.

Acts v. 38, 39. "And now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

This advice of Gamaliel, has, we believe, been always considered judicious—his reasoning has been quoted with approbation—and others have often been urged to pursue the conduct to which he exhorted the Jews. But we rather think the wisdom of the Jewish doctor has been overrated—the principle he lays down has been hastily adopted without due examination. His advice will not be found like the advice of Ahithophel, "as if a man had inquired at the oracle of God."

The principle he laid down is, that if in matters of religion, any counsel or work be of men, it will come to nought: but that if it be of God, men cannot overthrow it. The inference he drew from it is, that in regard to any new work or counsel in religious matters, the proper conduct is to let it alone.

Before we examine the correctness of the principle, or the propriety of the conduct, let us consider the facts which Gamaliel advanced, and on which he founded his opinion. "Before† these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain, and all, as many as obeyed him, were scattered and brought to nought. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him were dispersed." Now, without refering to Josephus for an account of the manner in which the counsels of Theudas and Judas came to nought, is it not evident even from Gamaliel's own statement that these men were defeated by a course very different from that which he recommended? They were not "let alone" or "refrained from"—active measures were taken against them—they were both cut off, and their followers dispersed. How then could it be a just inference from the fate of Judas and Theudas, that the propagators of novel religious opinions should be permitted to continue their efforts unmolested? Gamaliel's reasoning can only be defended on the supposition, that he meant merely to infer the propriety of giving time to the leaders of new sects to proceed to some overt act, which might furnish a plausible pretext for the interference of the civil authority, and thus afford an opportunity of crushing them lawfully. If this was his meaning he was very unhappy in his mode of expression, since his language clearly conveys the idea that every religious system should be permitted to rise or fall unmolested, and that the validity of its pretensions to a divine origin is to be decided by its success.

There is a mixture of truth and error in principle that a merely human religious system will come to nought. A false system contains in itself the seeds of dissolution—it has neither the consistency, the firmness, nor utility of truth to uphold it; and must doubtless, sooner or later, perish from the discordance, weakness, and hurtfulness, essential to its nature. Besides we are assured by God himself that he will not permit error ultimately to prevail. But a false system may have many adventitious aids, which may strengthen and support it for ages. And when it is overthrown, its destruction is owing, under God, to the agency of man. We are not then to judge of the origin of a counsel or work from its success; nor are we to abstain from opposition to it on the principle that God will himself defeat it, if it be of man's invention. If the mere duration of any system could prove it to be of God, Paganism could have put in an irresistible plea in its own behalf, for the lapse of centuries had left it unaltered. And it did advance this very plea, which was thus fairly answered by one of christianity's early defenders‡—"Religionis auctoritas non est *tempore* æstimanda, sed numine, nec colere *qua die*, sed *quid* cœperis, convenit intueri."—The Mohammedans too, could claim success and permanency as proofs that their system is divine. The Catholics also could advance *prescription* in favor of all their superstitions. And in short, if Gamaliel's principle were admitted as true, every religious error that has ever prevailed in the world should continue to stand unassailed, and should be acknowledged divine in its original.

The conduct he recommended is as improper as his principle is false. When was any error refuted by suffering it to pass unheeded! when was any false system destroyed without a struggle? where does God give us encouragement to expect that he will supernaturally interpose to overthrow falsehood and establish truth? Has he not directed us to "contend earnestly for the faith!" The fear "lest haply we be found fighting against God," should make us cautious and prayerful in our opposition to "any counsel or work," but should not make us sit quiet spectators of the progress of what we are assured is evil. The fear "lest we be found fighting *against* God" should not prevent us from ever fighting *for* him. A man is bound to use every fair and honest means to oppose every thing that he believes to be falsehood, and to propagate every thing that he believes to be truth. Let us not, then plead the false principle of the Jewish Rabban, as a defence of our conduct when we neglect the defence of assailed truth, or the attack of rising error.

J. C. Y.

*This Gamaliel was Paul's teacher, and the President of the Sanhedrim. He was one out of seven renowned doctors, to whom the Jews of later times gave the high title of Rabban. Their ordinary doctors were called Rabbi. He lived 22 years after this transaction, or till within 18 years of the destruction of the temple. Some learned men, on the authority of Lucian the Greek Patriot and Atheist, have reported him as one who afterwards became a christian. But this conjecture is fully refuted, by the high estimation in which he was held by the Jewish doctors, who lived in the following ages. These tell us, that Onkelas the celebrated Targumist burnt threescore and ten pounds of frankincense for him after he was dead. That he was no friend of the christians, as some have supposed from the favourable effect of his advice upon their cause, is further evident from the fact that, after this time, he, as President of the Sanhedrim, ordained and published "The prayer against heretics," which was ordered to be used constantly in their synagogues, and which was directed against the gospel and its adherents

†Acts v. 36 and 37.

‡Arnobius contr. Gentes.

## LINES

Addressed to the daughters of Mrs. M'Nitt, lately deceased.

REBECCA! mourn and weep no more!
'Tis finished and it now is o'er,
For thy dear MOTHER's gone to rest,
With her dear Saviour to be bless'd.

MARIA! wipe away thy tears,
And sorrow from thy heart remove;
Thy MOTHER's called from all her cares,
To sing her Saviour's praise above.

ELIZA! thy dear MOTHER's blessed,
She could not long with us remain,
"Weep not for her," she's gone to rest;
Thy loss is her "eternal gain."

Sweet CATHARINE! thy tender years,
Are left without a MOTHER's care;
But may the God that answer's prayer,
To thee be merciful and dear!
May he protect, may he defend—
And guard from ills of every kind,
May he be with thee to the end,
His pardon, peace, and love to find.

L.


# THE LUMINARY AND ADVOCATE.

LEXINGTON, KY.

*WEDNESDAY, FEBRUARY* 23, 1831.


## TO CORRESPONDENTS.

An Essay on the Extent of the Atonement —next week.

## CORRECTION.

Our correspondent, whose account of Mr. Alexander Campbell at Mount Sterling we published week before last, complains of our substituting the word "*Greek*" for "*Latin*," where the latter occured in his communication. We made the alteration unauthorized and on our own responsibility. As in the manuscript there was was no indication of the absurdity of speaking of the *Latin* as the original language of the Bible, we concluded it must be a *lapsus pennae* on the part of the writer; but according to the declaration of Mr. A. it was a *lapsus linguae* on the part of Mr. Campbell, and therefore should have been printed "*Latin*" and not *Greek*."

## ADDRESS ON TEMPERANCE.

Col. R. J. BRECKINRIDGE will deliver an address at the M'Chord Church in this town, on Thursday evening next, at early candle light, on the subject of Temperance.

The Rev. Mr. Cushman, general agent for the American Home Missionary Society in the west, is now on a visit to this place and the neighbourhood, and has, we understand, obtained in life-memberships and other subscriptions about $150.

## "MISSIONARY CRAFT."

A friend has sent us a number of the New-Albany Gazette, containing an extract from a Discourse with the above title, delivered in N. C. last July by a Baptist minister. Our correspondent wishes us to make some remarks on the extract. We recollect to have seen the sermon, from which this extract is taken, passing through a fiery ordeal last summer in the pages of the Christian Index, a Baptist paper published in Philadelphia. It was then consumed to dross. Indeed, we think such *ravings* can do little harm only on weak minds. It is doubtless a great misnomer to call that man a *minister of the gospel*, who by implication would consider the *transportation of the mail* a more valuable "institution" than the Christian Sabbath—who considers society worse for the distribution of the Bible and of religious tracts.

The logic of this very truly benevolent man, who cries "why all this *waste*—why not give it to the *poor*." is something like this. Christ and his Apostles commenced the establishment and spread of the christian religion without the help of regularly formed societies, therefore there should be none now. We might as well say, "the Evangelists and Apostles wrote the New-Testament on parchment, therefore it should always be *written* and not *printed;* the Apostles never wore hats, therefore a christian minister should not now wear a hat; most of the Apostles were fishermen, therefore ministers now should be fishermen."

We have a sermon on hand, from which we may perhaps hereafter make some extracts, that will be a good reply to this "Missionary Craft."

## TO CHRISTIAN MINISTERS

*And to all the friends of the distribution of the Bible in Kentucky.*

A few weeks since the Board of Managers of the Kentucky Bible Society addressed a few inquiries to the different county Bible Societies in relation to what has been done towards the supply of each county.

In reply to this address several letters have been received. From some of them we learn that much work is yet to be done. In five counties out of nine heard from, *eleven hundred and seven* families are supposed to be still *unsupplied* with the word of God. Bibles are wanted and little or no funds are on hand to purchase them. What shall be done? Shall the noble enterprise of supplying the whole state by the first of May fail for the want of means and of men to perform the work! We hope not. Are there not some men, who have as yet done nothing to promote this object, merely because it has not been presented to their minds in all its magnitude and importance: and are there not others, who have done something, that would be glad to do more! Let ministers of the Gospel then stir up their people's minds by way of remembrance of this glorious cause. Let all, who feel an interest in this thing, endeavour to enlist the feelings and support of all around them to promote it and carry it on to a speedy and happy consummation. Who can estimate the worth of a dollar when expended in giving the bread of life to the perishing! A *vigorous* and *immediate* effort must be made or the work will not be accomplished by the first of May. O. S. HINCKREY, *Cor. Sec. of the Kentucky Bible Society.*

## DESTITUTION OF THE BIBLE.

A Corresponding Secretary of one of the County Bible Societies in this state says, "You may form some idea of our wants from the fact that one of our distributing agents furnished *gratuitously a minister of the Gospel with a Bible*, he having nothing from which to preach, but an old worn-out Testament."

## RELIGIOUS SCRUPLES.

An officer of one of the County Bible Societies, says, "The Corresponding Secretary has religious scruples about aiding" in the Bible cause.

Another writes, "There are christians, or rather *professors* in the County well qualified, but through conscientious motives *expressed* will not unite themselves with the Society," "lest christians united with carnal men, have undertaken a work not called of God."

## EXTRACTS FROM CORRESPONDENCE.

A gentleman in Ohio sending us the name of a new subscriber says—"He has lately made a profession of religion, & considering ignorance as a sin when the means of acquiring knowledge are so easily procured, especially in the present state of the church, when religious information is so essential to the performance of what God requires, he has concluded to take the Luminary and exchange it weekly with his neighbour who takes the Cincinnati Journal; and thus (although his means are scant) to avail himself of two most valuable sources of information.—Would to God every christian in our land had this spirit. Would not formality in religion speedily be done away, and the Gospel car, being divested of the tremendous weight of ignorance which now impedes its progress, roll on with increased velocity, and our nation soon become a nation devoted to God.

"I have been a reader of the Luminary for two or three years past, and can say that I have experienced more benefit from it than from any other similar source of information I have been conversant with."

Mr. Editor,—I have been desirous for some time to see published an account of the formation of our Confession of Faith, (or the Westminster Confession of Faith,) the time it was made, the number of divines composing the Assembly, and the length of time it took them to complete the work. I have no doubt but that it would be interesting to many of your readers. S. S.

The above request we will endeavour to comply with in a short time. We have the materials and data in our reach, and will use them for this purpose in a week or two.—EDT.

## CENTRE COLLEGE.

The Summer Session of this Institution will commence on the fourth Wednesday in April next, and continue twenty-one weeks. The course of study will be as extensive, as in the best regulated Colleges. The price of Tuition is in the College Classes $30, and in the Preparatory Department $24, per College year, payable half yearly in advance. Boarding of a superior kind in the Refectory, including washing and lodging, $1 50 per week. Fuel and Light furnished by the Steward, at cost. Whole estimated expense $103 per annum, exclusive of Books.

CENTRE COLLEGE is situated in the immediate vicinity of Danville, a quiet and retired village, where there are few temptations, to seduce the young men from their studies, or allure them into vice. The Town and surrounding country are remarkably healthy—Danville is ten miles distant from the Harrodsburg Springs,—the favorite watering-place of persons from the South. The proximity of these Springs, affords to parents from that quarter, a favorable opportunity of occasionally seeing their sons who may be placed here for education.

The fact, that there is now, and has been for years, a very preponderating religious and moral influence existing in the College, and also in the village, presents a strong inducement to Parents and Guardians to send their Sons and Wards to this place, and affords a strong guaranty for the safety of their morals and habits.

At the close of each Session, there will be a public examination of the undergraduates; and also of the Senior Class at the close of the Summer Session, to which all the friends of the College, and Literature generally, are respectfully invited to attend.

The Annual Commencement will be held as heretofore at the close of the Summer Session.

The present Session will close on the 4th Wednesday in March next, and the examinations commence on the Monday previous.

The present occasion seems to furnish a fit opportunity of correcting some misapprehensions, in relation to this Institution.

It is true that the Synod of Kentucky, by the charter, are constituted the electors of the Trustees, on the payment of a stipulated sum for the use of the College. Something more than one half of that sum has been paid; and in consequence, the Synod have elected one half of the present board. This relation, between the Synod and the Board of Trustees, gives to Synod a special influence, in addition to the general influence resulting from the numbers, learning, and piety of that body, and their patronage of the Institution.

But Synod have no right to appoint, remove, or continue in office, any member of the faculty; nor to make bye laws, or in any way interpose *authoritatively*, in the government of the College—nor has such right, within the knowledge of the Board, ever been claimed,—and certainly has never been exercised. The College is governed solely by its Board of Trustees, and the faculty appointed by them. Indeed it has rather been the cause of regret, that on occasions of doubt and difficulty, the Board have been left to act, unaided by the friendly counsels of Synod.

The *Theological department*, about to be founded by Synod under the charter, will be *separate and distinct from the College proper*, under the government of its own officers, who will pursue that course of instruction, discipline, &c., which is approved by its founders. That the doctrines *there* taught will be *sectarian to the extent that the Presbyterian Church is sectarian* as distinguished from her sister Churches, is not only probable, but certain.

But it does not follow that the misgivings of some highly respected individuals, will be verified. They should hope better things of the Synod of Kentucky, than to apprehend they would govern their Theological Seminary in a partizan manner, or that they could for any considerable length of time, succeed in governing it, in opposition to the opinions and wishes of the great body of the Churches they represent.

This Board would greatly rejoice to see, connected with Centre College, such a Theological Seminary, as that of either Princeton or Andover. Yet it is said that there does exist shades of difference in opinion, between the leading professors of these celebrated Institutions. But does it follow that either of these distinguished men hold and indicate such opinions, in a partizan manner! or rather is it not notorious, that they are held and taught by them in a spirit of christian love and charity! What will be, is in the womb of time —of the present, this Board can speak. They assure the Presbyterian public, that there is no party in or about Centre College disposed to persecute or put down either '*Hopkinsians*' or '*Triangulars*'—and so far as religious instruction is given, the attention of the student is directed rather to the understanding of the weightier matters of the Law, than to a minute care of the 'mint and cummin.' It is the earnest desire of the Board, to keep down party spirit, and make Centre College a kind of neutral ground, where the different shades of opinion, held by evangelical christians, may be freely held in peace—and not an arena on which the Theological gladiators may wage their partizan warfare to the disgrace of the Christian Church.

The College proper is not, and under its present charter, never can be a Sectarian establishment—and while the Board are deeply solicitous that it may continue to be a christian College, they are determined to preserve inviolate, that clause in the charter which provides, that no doctrines peculiar to any one sect of Christians shall ever be taught in the College.

By order of the Board,

D. G. COWAN, } *Com.*
JOHN GREEN, }

*February 19th*, 1831.

*Miami University.*—A letter published in the Cincinnati American gives the following particulars concerning the University:—

"This University is at present very flourishing—the number of students about 160, exceeding any former number by at least 30. The professors are men of talent, and fill their stations with credit to themselves, and advantage to society. The course of study is complete—equal if not superior to any College in the west."

## THE JEWS AND GREEKS.

Extract of a letter from Rev. Mr. BREWER to the Publishers of the Boston Recorder.

*Smyrna, Oct.* 18, 1830.

GENTLEMEN,—Another feast of Tabernacles has just been celebrated by the house of Israel, in which were exhibited the usual ceremonies of constructing booths in their courtyards and on their terraces. On one of the latter days of the festival, I walked out with my family into the Jewish quarter, and was witness to the mode in which they were built, of branches of willow, myrtle, and olive, I saw also in the synagogue, where we were all very civilly permitted to enter and survey the preparations for "the last great day of the feast," a branch curiously wound round with leaves of myrtle, &c. which is held in the hand while they pass round crying, Hosannah. One of the ladies taking it up, caused much anxiety to the attendant, who feared, perhaps, that it would thereby be profane. From the synagogue, we went to the house of one of the principal Jews, named Chamsin, with whom some of the party were acquainted. On entering the court, I was immediately struck with the wide contrast between it and the generality of the Jewish dwellings, not merely in the marble floors, richly covered divans, vessels of silver and personal ornaments of gold, but especially in the extreme degree of cleanliness reigning throughout the apartments. After entertaining us with sweetmeats and coffee, they conducted us in a very friendly manner through the house, which they showed to the ladies with great particularity, and we then took our leave with an urgent request that they would return our visit. Oh when, a friend of Israel may ask, will the Gospel of Christ find access to these Jewish palaces! and I wish there was more to encourage the hope that it would be speedily. Mr. Lewis, however, the Jewish missionary here, feels that much patient waiting is necessary in order to get access to them. He has one constant inquirer, Signor Levi, an Italian Jew. Him he hopes to employ in keeping a Jewish school by and by, and thinks also himself of taking a house in the Armenian quarter, which will be more likely to bring him in contact with the Jews. Since his return from Cesarea, we have no intelligence from the baptized Jews there. Indeed the whole aspect of Jewish missions in the Mediterraean is such as eminently to call for most earnest prayer that the goodness of Israel may not be as the early dew which vanisheth away.

A firman which has lately been received from Constantinople, ordering the liberation of all Greek slaves, is diffusing joy among the few remaining individuals, who had not embraced Mahometanism, or been redeemed or removed to some unknown ports of the interior. Besides the youth who have been sent by missionaries to America for education, several others Greeks have been taken thither on board vessels of war, or as seamen in merchant vessels. The parents and friends of a number of these come often to me to make inquiries respecting them. It would gladden the hearts of some widowed mothers & solitary brothers and sisters, should those who are acquainted with their condition, send occasional reports respecting them which might, especially if they have forgotton their mother tongue, be addressed to me.

Your readers will, I trust, rejoice in the assurance that the church of Smyrna is again beginning to be adorned with the graces, and

to put forth the labors of primitive times. Yesterday the English Sabbath school, which Miss R. had collected from the scholars, was re-established by the chaplain upon a more enlarged foundation. My congregation of American, English and Dutch on Sabbath afternoon, though small, is notwithstanding quite attentive. Much more could be done among Seamen, had we the means of renting a room for a chapel on the shore and of paying the expenses of boating among the vessels in order to encourage seamen to assemble. Our two Greek schools continue prosperous, and we hope yet to see at least one established in each of the other seven churches. With Christian regards,

Yours truly. J. BREWER.

## POPERY IN FRANCE.

*Paris Bible Society.*—The London Christian Observer says,—A new impulse has been given to the French Bible Society. Two anonymous friends some time since gave 2500 francs to be employed in circulating the Scriptures within one year gratuitously, or by cheap sale, among all the families in one department who were willing to receive them. Mr. Daniel Wilson, who happened to be in Paris at the last anniversary, and Mr. Wilks of Paris, gave 500 francs to assist a similar plan in two other departments. It was hoped that the spirit would spread till all the Protestant families in France are supplied. Mr. Wilson's address at the anniversary of the society is stated to have greatly animated and interested the meeting. He commenced in French, but soon, impatient of the trammels of a foreign tongue, he gave vent to the abundance of his feelings and sentiments in his own language; M. Guizot translating his remarks with great elegance and correctness. "It was joyful," say the Archieves du Christianisme, "to see M. Guizot's brilliant talents devoted to so good a cause, and employed in the service of Him who bestowed them. The whole of this novel and unpremeditated scene was remarkably striking and affecting."

We had, says the Observer, written the above some months since, but wanted space to insert it. Since we penned it, a new order of affairs has arisen in France which it is hoped will give a still livelier impulse to these auspicious openings for the circulation of the word of God. Our Protestant friends are putting forth their energies with zeal; and great numbers of persons who have hitherto professed the Roman Catholic faith, or no faith at all, are crowding to the Protestant chapels to hear for themselves the doctrines of the Bible, as professed by the Reformed church. Popery is almost every where unpopular; and upon the efforts which shall now be made by the friends of Protestantism to promote religious education, scriptual preaching, and the knowledge and perusal of the word of God, many probably depend, under Divine providence, whether France shall become a nation of avowed infidels, or Protestant Christians.

The Pope's nuncio in Paris is stripped of his honors; and the French soldiers are no longer to attend mass.

*From Rome.*—By the latest intelligence from Rome, (Nov. 26) we learn that the Pope was dangerously ill, and was expected to live but a short time.

At Rome, on the 12th of September last, three Israelites were admitted by baptism to the pale of the Roman Catholic church. The ordinance was administered by Cardinal Zurla, vicar general to the Pope.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The Society for Promoting Christian Knowledge has now been actively engaged for more than *one hundred and thirty years.*—The number of Bibles, Testaments, Common Prayer-books, Psalters, and other books and tracts issued during the past year, considerably exceeds the number issued in any former year, since the establishment of the institution. The total number amounts to 1,715,560; a large proportion of which have been supplied to parochial charity, national and Sunday schools. Gratuitous grants of books have likewise been made for the use of the settlers in Western Australasia, to his Majesty's commissioners for victualing the navy, and for the use of prisoners confined in the penitentiary at Milbank.

A new field for exertion was opened some years ago, in consequence of a general order issued by his late royal highness, the Duke of York, Commander in Chief of the army, that every soldier in his Majesty's service, who could read, should be furnished with a Bible and a Common Prayer Book. The society has supplied one-half of the Bibles, and all the Common Prayer Books, which have been distributed, in virtue of the above-mentioned general order. No less than 2,032 Bibles and Common-Prayer Books were issued during the past year, on application from the War Office, for distribution among the troops in the different corps of his Majesty's army.

A former report stated that the sum of £1,000 had been placed by the Board at the disposal of the Lord Primate of Ireland, to be expended in promoting Christian knowledge in that part of the United Kingdom. A portion of this sum, viz. £400, in addition to the funds raised in Ireland for the same purpose, was employed by his Grace in the maintenance of agents for communicating Scriptural information to the Roman Catholic population, under the immediate control of the parochial clergy, and the general superintendence of the ordinary. But the incorporated association in Dublin for Promoting Christian Knowledge and Discountenancing Vice, having found themselves involved in great difficulties, in consequence of the unexpected reduction of the Parliamentary grant annually made to them from £9,000 to £4,000, the Lord Primate, on mature consideration of all the circumstances of the case, was of opinion that the sum which remained unappropriated out of the grant made to him by the Board might be advantageously applied to this important object; and accordingly, books in sheets, to the amount of £600, have been furnished to the association.

An edition of 5,000 copies of the New-Testament in the Irish language and character, with marginal references, has recently been completed by the King's printer in Dublin, at the charge of the Society.

The total of the receipts, between the Audit, April, 1829, and the Audit, April, 1830, amounted to the large sum of £67,018 9s.—*Lond. Chr. Guar.*

*Literary talent rewarded.*—Washington Irving published his life of Columbus, history of Grenada, and abridgment of the life of Columbus, within the period of eighteen months, and received for the copy rights $33,000. The Messrs. Carvill's paid him $10,000 for his Columbus.

## REVIVALS.

*In Geneva, N. Y.*—By a letter from a clerical correspondent at Geneva, addressed to the editor of the Utica Journal, information is given of a gradual but very encouraging work of grace in the Presbyterian church in that village under the care of Rev. E. Phelps. About 40 have expressed a hope in Christ since July, most of whom are received into the church. The work is still going on with increasing interest. From 45 to 60 usually attend the inquiry meetings. At Castleton, six miles west, also at Newark, and Senecca Falls, a work of grace is in pleasing progress.

*In Troy, N. Y.*—A letter from the Rev. B. M. Hill, of Troy, to the editor of the Christian Secretary, dated the 31st ult. says: "The revival continues, though marked by different features from those which distinguished it at first. The first operations of the Spirit of God, were very unexpected and powerful: many of the subjects of it were men of the first standing in this community, and among them were several of deistical sentiments, some of whom, we trust, have, in the progress of the work, submitted their hearts to Christ. Since the impulse created in the minds of Christians by such a state of things subsided, the work has progressed in a steady, silent manner, engaging the attention of all classes, producing a rational, and generally, pungent conviction of sin, with an earnestness for hope in Christ, which is not often satisfied without uncommonly clear Scriptural evidences, in the mind of the individual.

"Under such circumstances you will readily suppose the number of converts does not multiply rapidly. There are, however, about 40 of my congregation who entertain such a hope as I can encourage myself; and I think there are 40 or 50 still anxious for an interest in the Saviour Our meetings are excessively crowded, and though we still hold them morning and evening, no one yet appears willing to relinquish them even for a day.

*In Albany and the vicinity.*—The Presbytery of Albany in the Narrative of the state of religion within their bounds, prepared last week, say: "The spirit of God has descended in a greater or less degree upon many of the congregations, the effect of which has been, a considerable enlargement of the borders of our Zion. The congregations most especially favored in this respect, are those of Amsterdam, East Galway, Greenfield, Rensselaerville and the congregations in Albany. In the last mentioned place there is an interesting work now in progress, which extends with different degrees of power to all the congregations. In Union College the religious state of things is promising. The students are generally characterized by good morals; among them are 48 professors of religion; and there is a considerable and increasing degree of general seriousness.

[From the Charleston Observer.]

## GEN. BLAIR AND DR. COOPER.

The Camden Journal, of Jan. 15th, contains a letter from Gen. James Blair, one of our Representatives to Congress, touching a certain "document," said to be written by Thos. Cooper, President of the South Carolina College. We copy it without comment, together with the remarks of the Editor of the Journal.

We publish the following letter at the request of the gentleman to whom it was addressed. We know nothing further of the authorship of the pamphlet remarked upon, than what we gather from the letter itself. We have read that pamphlet, however, and are perfectly satisfied of its *character*. It is the most impudent tissue of blasphemies, since Tom Paine's "Age of Reason."—*Ed. Camden Journal.*

"WASHINGTON CITY, 17th Dec. 1830.

"*Rev. Reuben Tucker.*—

"DEAR SIR—I enclose you a sophistical, perhaps I should say, *blasphemous* document, written, as I am informed, by Thomas Cooper, President of the South Carolina College, signed "*A Layman.*"

"I am perfectly at a loss to conjecture the object of Dr. Cooper, in writing such a piece, unless it be to raise a quarrel with the people of South Carolina, in order to furnish himself with a pretext for running away, and leaving them—for surely it would be a bad comment on the morality of South Carolina, that any man should avow and publish such doctrines, and yet be sustained and cherished by that community.

"I am, myself, opposed to the suspension of the mail on the Sabbath—not because I fear such a measure would lead to "an Union of Church and State," but because I think the transportation of the mail on Sunday and every other day, absolutely *necessary* to a prompt and safe administration of the Government. But to decry the preaching of the Gospel, and ridicule public worship, requires a degree of hardihood, impiety and misanthropy, that I had hoped no man in South Carolina could entertain. I am glad that he is not a *native* of our country from whom such sentiments have emanated. He denies that we have any scriptural authority for public prayer. But how stands the fact? Let any one read St. Mark, 11th chap. and 17th v.; St. Luke, 11-1—22-40; the Acts of the Apostles. 1-24—3-1—4-31; and they will find not only ample authority for public prayer, but find that it is taught and enjoined, *as a duty*, by Christ and his disciples, both in *precept* and *example*. No doubt many other texts of Scripture can be quoted as positive authority for the practice, but it is quite unnecessary to search them out.

"Because our Lord condemned and repudiated all ostentatious and hypocritical prayer in public, such as was resorted to by the Pharisees with great insincerity, merely "to be seen of men," and to *impose upon them*—because, I say, Christ censured this kind of base hypocrisy, Dr. Cooper takes it for granted that he forbid "public prayer, both by his *words* and by his *practice*." This, to say the least of it, is a strange result, and one to which no man of common sense, and common honesty, can come after reading the Scriptures.

"I sincerely believe there is "a Divine reality in the Christian Religion"—I wish this belief to acquire strength daily if possible; that I may at last die in it without *doubt or wavering*.

"I therefore, for one, thank no man for attempting to shake our faith in the Divine authenticity of Christianity, or in the efficiency of public prayer and preaching. Nor can I regard him as a good citizen, or a patriotic man, that would do so. Admitting the whole theory of the Christian religion to be fabulous and fictitious, *all* must agree that it forms an excellent system of morality, and constitutes the strongest cement of civilized society. Very few, *even of the few* who profess to be governed by "a sense of honor" are restrained by its rules. The laws of human enactment are, for the most part, easily evaded; and, was it not for the "dread of a hereafter,"—the apprehensions of "*a future reckoning*," most men would be "*devils incarnate*."

"But I am neither so vain, or so arrogant, as to volunteer a defence of public prayer and preaching. If these holy practices need a champion to protect them from the unhallowed attacks of Infidelity, a much abler one will be found in you, and other Ministers of the Gospel. I merely wish to protest against such sacrilege, and to disclaim the policy of fostering, in the bosom of our community, a man capable of such *profanation*.

"Yet it seems that such a man is cherished and patronized by our State Legislature. He is placed at the head of our College, and charged with the instruction of our youth. He presides over and controls an institution, that virtually *governs the State*. He, forsooth, must dictate the politics and policy of South Carolina, control her most important elections, and shape her destiny. I believe his unwarrantable interference and tampering in the late intrigues by which Judge Smith's re-election to the Senate of the United States, was defeated, is no secret to any body.

"I will only add, further, that if he is to be continued in his present situation, and permitted to go on instilling heterodox ideas, and infidel doctrines into the minds of his pupils, South Carolina (to say nothing of political consequences,) may soon "claim the palm" from *Revolutionary France*, on the score of *immorality and atheism*.

"I remain, dear sir, your friend and humble servant, JAMES BLAIR."

[From the United States Gazette.]

## LO! THERE.

We mentioned nearly a year since, the appearance of a person in the upper part of New York state, who was preaching a new religion, founded upon a new title, given to him by an angel. The revelation then was engraven on metal plates. We thought that the matter would rest with the simple souls with whom it began, but we find that the new doctrine is gaining many believers; societies have been formed, and leaders established. We have not heard that any candidate for president has been nominated. We find the following account in the Painesville (Ohio) Gazette:

"About a couple of weeks since, three men, calling themselves Oliver Cowdry, David Whitmer and Martin Harris, appeared in our village, laden with a new revelation which they claim to be a codical to the New Testament. They preached in the evening in the Methodist Chapel, and from certain indications, conceiving they might do more good otherwheres, departed for Kirkland, where is a "common stock family," under the charge of elder Rigdon, a Campbellite leader of some notoriety. The men claim to act under a "commission written by the finger of God"—they are very enthusiastic, tolerably resolute; but from what we can learn, need that stedfast determined resolution and popular talent which are necessary to ensure any considerable degree of success in a new project.

The account which they give is substantially as follows:—at a recent period an angel appeared to a poor, ignorant man, residing in or near Palmyra, in Ontario county in the state of New-York, directed him to open the earth at a place designated, where he would find the new revelation engraved on plates of metal. In obedience to the celestial messenger, Smith repaired to the spot, and on opening the ground discovered an oblong stone box, tightly closed with cement. He opened the sacred depository and found enclosed a bundle of plates resembling gold, carefully united at one edge with three silver wires so that they opened like a book. The plates were about seven inches long and six broad, and the whole six inches deep, each plate about the thickness of tin; they were engraved in a character unintelligible to the learned men of the United States, to many of whom it is said to have been presented. The angel afterwards appeared to the three individuals, and showed them the plates. To Smith was given to translate the character, which he was enabled to do by looking through two semi-transparent stones, but as he was ignorant of the art of writing, Cowdry and the others wrote as Smith interpreted. They say that part of the plates escaped from them in a supernatural manner, and are to be again revealed when the events of time shall require them.

The three individuals above named, have subscribed their names to an article in the book, in which they solemnly declare, that they saw the angel, and that he assured them that the book was a divine revelation. They say it was written by the prophets of God during the period embracing the time for 600 years before and several hundred after the christian era. It predicts, we understood, almost all events which have come to pass, such as the American revolution, &c.

These men are believed by their followers to be prophets—and they say that the world is soon to come to an end—within 15 years at longest.

By the world coming to an end, they only mean that the incorrigible will be cut off by a variety of means, leaving only the true believers. They have now gone west for a country they know not where, west of the Mississippi, where they say is a Holy Spot, and they are to establish a new Jerusalem, into which will be gathered all the natives who they say are descendants of Manhesseh. They are led by the spirit, and will know the ground when they place their feet on it.

Immediately after their arrival here Elder Rigdon embraced the new doctrines and was baptized for the third time—once as a regular Baptist—once as a Campbellite—and now as a disciple of the new revelation. He says he has hitherto, ignorantly preached heresy. His flock, we understand, have principally followed their shepherd, and for the second, and some for the third time, have gone down into the water.—We are told that the number baptised into the new order, is rising of one hundred."

When we read of such delusions or follies in times past, we mourn over the ignorance and credulity of days when the march of science was slow and brief; but these are the productions of our own times, the vagaries of the 19th century. Let us, when we regard them and others that characterise the age, learn a little humility for ourselves, and exercise charity for our predecessors.

N. B. About three weeks ago four of these men passed through Cincinnati, on their way to the Holy Spot.—*Cin. Jour. Jan.* 21.

## TEMPERANCE.

*Temperance Canalling.*—The canal from Trenton to New Brunswick, N. J. is in progress.—We are pleased with the arrangement made with the contractors. The canal is divided into sections of half a mile, and the contractors take each one of these sections to build. The condition, on which the contractors agree to do the work is, that no ardent spirits are to be used by any of the men, while engaged on the canal. If this condition is violated, the amount of the contract is forfeited. A few days since, a jug of rum was seen, near where a gang of hands were at work. Inquiry was made for the owner, but no owner claimed it. These men were all called into the office, paid off and dismissed. As they left the office the contractor watched to see if any one would take the jug which one of them did.—He then called the others back, and let them resume their work, but the *jug man* had to quit his employment, and seek for work where he would be more liberally dealt with.—*Washington Spec.*

*Temperance in Peru.*—In Peru, the Constituent Congress has passed an act prohibiting the importation of liquors after the present year. The use of it is prohibited in the navy and in merchant vessels on pain of confiscation. This is taking strong ground. We hope that the day is not far distant when the voice of the people of the United States will demand of the American congress a measure equally strong. It would now be branded as tyrannical, to prohibit men from getting drunk themselves and from throwing temptations in the way of others to make them drunkards.—*Roch. Obs.*

## WESTERN RESERVE COLLEGE.

We are happy to learn that an effort to raise fifty thousand dollars in Ohio, for the Western Reserve College, in fulfilment of the condition on which a considerable portion of the New-York subscription is suspended, has been auspiciously commenced. Between nine and ten thousand dollars, have been subscribed in three townships in Portage county, viz, Hudson Tallmadge, and Aurora.—*N. Y. Obs.*

## FOREIGN NEWS.

Our late papers bring us much interesting foreign news.

### *Poland.*

The revolutionary movements in this country were noticed in our last paper. General Chlopieki took upon him the office of Dictator till the assembling of the two Chambers The Polish army amounted to 140,000 men. The Emperor of Russia was resolved on immediate measures for suppressing the "rebellion." Information being received by the Dictator, that General Posen was ordered to advance towards the Polish frontiers, he sent him word that if he crossed the line the Polish army would meet him. If these be true a bloody engagement may be the consequence.

The Polish Diet was opened at Warsaw on the 18th Dec. The president and members contributed liberally to the wants of the state. To excite the national enthusiasm they resolved the next day to go in civil uniform and with their own hands work on the entrenchments at Praga for the defence of the suburbs.

### *Belgium.*

The National Congress has decided in favour of two Legislative Chambers.

The independence of Belgium is recognized by the five great European Powers.

### *France.*

In consequence of some dissatisfaction expressed in the Chamber of Deputies and in other places GENERAL LAFAYETTE resigned on the 25th Dec. into the hands of the king his commission as commander-in-chief of the National Guards. He explained to the Chamber the reasons of his resignation, stating that he had always considered that post inconsistent with a constitutional monarchy except in cases of extreme necessity. He declared that, in throwing off his uniform he did not change his motto—"Liberty, Public Order."

The king appointed Count Lobau commander-in-chief of the National Guards in the room of Lafayette.

### *Trial and Conviction of the Ex-Ministers.*

The trial of the Ex-Ministers was concluded on the 21st Dec. They were found guilty of treason, and condemned to perpetual imprisonment, with the forfeiture of their titles, rank and orders. The Prince de Polignac was moreover declared to be "civilly dead," a sentence, which in France, deprives a man of every civil and social right. It conveys his property to his heirs, dissolves his marriage, so far as respects its civil consequences, and takes from him all control and direction in the education of his children.

Messrs. Cauchy and Sanjou, commissioned to read the verdict of the Chamber of Peers to them, went to Vincennes on the 22d at six o'clock. The prisoners were entirely ignorant of the result of the trial. Such had been their confidence of acquittal that when the verdict was read to them they were filled with surprise and disappointment. Polignac heard with the utmost consternation the decree of "civil death." He is to be imprisoned in the bleak fortress of St. Michael on the coast of Normandy; the others at Ham in Picardy.

### *England.*

By order of the Privy Council the Archbishop of Canterbury has prepared "a form of prayer to Almighty God on account of the troubled state of certain parts of the United Kingdom." This form is ordered to be read throughout Ireland and England; and the established and Episcopal churches of Scotland are also ordered to put up their prayers respectively because of the same troubles.

### *Ireland.*

A Liverpool paper of December 29, says—"Every thing appears to be bringing on that struggle in Ireland towards which we have said the clamor for equal rights always looked as its true object."

A procession of the traders had been arranged to take place in Dublin to present an address to Mr. O'Connell; but it was defeated by the proclamation of the Lord Lieutenant. Remarking on this intended movement and the proclamation, O'Connell says, "Let my advice be followed, and I will venture to assert that the Union cannot last two years longer; but remember, it can be repealed only by the ways of peaceful, legal, and constitutional exertion. We can—we must repeal the Union. That baneful measure must, and will be repealed, provided the people obey the law. Take then, my advice,—*obey the law.* Our course to the repeal of the Union is a legal, peaceable, and constitutional course!"

The English papers state that Mr. O'Connell was making a tour through Ireland, and was received by the people of different places with great acclamations. Numbers of his speeches are published, some of which are in pretty plain and bold language. At a public dinner given him, at Drogheda, Mr. Steele officiated as Chairman, and gave as a toast, "The Repeal of the Union."

### *Items.*

Both Houses of the British Parliament adjourned on the 23d of December, to the 3d of February, in order that Ministers might have time to mature their plans of retrenchment and reform.

The President's Message was received at Liverpool Jan. 2d. The Liverpool Times says—"The Message, though prodigiously long, is well written; and the opinions conveyed in it are in general liberal and enlightened."

A great number of persons were under arrest in England charged with destroying machinery, &c. Sentence of death and transportation had been passed upon a great number. The extensive Colliery at Elsecar, near Barnsley, had been set on fire, the property of Earl Fitzwilliam. In Yorkshire the incendiaries continued to destroy property.

The second Edition of the Dublin Evening Mail, states that government had decided upon calling out the Irish Yeomanry. This is pronounced a most important resolve. The new Secretary, E. G. Stanley, had issued a circular to the various magistrates, directing them what course to take to suppress seditious meetings.

The French papers mention a report which prevails at Rome, that a majority of the Cardinals appear decided to vote Cardinal Fesch, Archbishop of Lyons, and uncle of Napoleon to the Papal Chair.

The Courier Francais says, that the report of an insurrection in Rome seems to be confirmed. A letter from Genoa says, that a Courier has arrived from Rome, announcing that the inhabitants of that city were in arms, calling for a Constitution. The whole of Italy is on the eve of an insurrection.

## PROPOSAL.

Several citizens, slave-holders, under a full conviction that there are insurmountable obstacles to the general emancipation of the present generation of slaves, but, equally convinced of the *necessity and practicability of emancipating their future offspring*, are desirous that a society be formed for the purpose of investigating and impressing *these truths* on the public mind, as well by example as by precept; by placing themselves, immediately, by mutual voluntary arrangement, under a well regulated system for gradual emancipation; such a system as they would recommend to their fellow citizens for adoption as the law of the land. In this view it is proposed to all slave-holders of every religion, opinion, or country, who are willing to abolish slavery by the gradual emancipation of the coming generation, and who are willing, as a pledge of their sincerity, to emancipate all slaves born their property hereafter, when they shall severally arrive at an age to be fixed on by compact, to form themselves into societies having these great and glorious objects in view. Persons inclined to make the experiment will forward their names to the Publisher of the Luminary, Lexington. And so soon as the names of fifty slave holders are obtained a meeting will be notified for the purpose of forming an institution and organizing the society.

## BYE-LAWS OF LEXINGTON.

From the Kentucky Gazette.

*Abstract from the By-Laws and Ordinances of the town of Lexington.*—"Foot pavements are to be swept and washed by the owner or occupier of the lot or property from the 1st of April to the 1st of October, penalty $1. Firing guns or pistols within the town limits, penalty $3. Keeping fire in wooden chimneys, $10. Stove pipes must leave two inches, all around, between the pipe and the wood, fine $5 per day. Any person who shall play at long bullets in the streets or roads within the town jurisdiction shall forfeit and pay $3—also keeping fire on any public ground in the town limits, $3. Chips or shavings must be burned under the care of some careful person, under the penalty of $3. Straining horses, leaving teams in the streets, riding or driving on pavements, each $3. Any person suffering a large quantity of gun powder to remain in their houses, $25. Any one refusing necessary services at fires shall forfeit and pay $10. Fire buckets must be furnished each tenement, in number agreeable to their valuation, the same to be used for no other purpose but at fires, penalty $12. Persons who shall put, throw, or cause to be thrown, any dirt, trash, chips, dead carcases, dung, scraps of leather, tin or glass, ashes, shavings, suds, slop from a kitchen, hatter's or dier's shops, or any other nuisance, in any of the streets or roads in the town limits, for any of these offences shall pay $3. Leaving cellar doors open in the night, $1. No person shall ride, lead or drive any horse, ass, mule or ox, or run any two or four wheel carriage over any of the paved footways in the town limits, under the penalty of $3. No hucksters shall occupy any part of the market house under the penalty of $3. No person shall hitch any beast, or bring any carriage or beast so near as to obstruct the passage to, from, or through either of the market houses, penalty $3. No huckster shall purchase for sale during market hours, penalty $3. Any person who may oppose the execution of any of the By-Laws, shall forfeit and pay $10. No one shall within the town jurisdiction, furnish, sell, dispose of, or in any way, directly supply any spirituous liquors, wine, beer, or cider, to any slave or slaves, without written permission from the owner or employer of such slave, under the penalty of $10. Flying a kite in the town limits $3. Playing bandy on the Sabbath within the town limits, $3. Injuring the trees or boxes round the public square, $3. The seller and purchaser of hides in either market shall each forfeit and pay $5. For other nuisance of every description in the market house, penalty $3. Any person setting off squibs, crackers, rockets, or other preparations of gunpowder, within the town limits, shall pay 3 dols. Any person who may interrupt the watchman or clerks in discharge of their duty shall forfeit and pay 10 dols. For removing of ladders or fire hooks from the market house, except in time of fire 10 dols. Any slave who shall sell, give, or dispose of in any way, to any other slave, any spirits, wine, cider or beer, shall receive correction as directed in all cases of said laws; or any person feeding horses, hogs or other animals in the market houses, or pavements, shall be subject to be fined a sum not exceeding 10 dols.

The above is a brief sketch of many of the By-Laws of the town with reference to fines and forfeitures, &c.

Watchmen shall be annually appointed, and continue in office during the pleasure of the board, and before entering on their offices, shall take an oath faithfully to discharge their duties. The night watchmen shall obey the commands of the Captain, and shall travel over the different wards, unless necessarily detained, once in every hour, and shall not remain by the fire, during any one hour more than a given time. Each night watchman shall give information of nuisances in their respective wards. Whenever any night watchman fails in his duty, the captain shall make it known to the board. Any watchman who shall be found guilty of intoxicating himself with ardent spirits shall be dismissed from office. It shall be the duty of the Clerks of the markets and the watchmen, to prosecute persons so offending, and all fines arising therefrom shall go to the use of the town.

A TRUSTEE.

## SMALL POX.

IT having been suggested to the Board of Trustees of Lexington that the *Small Pox* is prevalent in many parts of the State, and that, unless preventive measures are taken, it may be brought to Lexington, the Board at their last meeting, appointed Dr. C. W. Winter and Mr. Hugh S. Bodley to go to each house within the town limits, for the purpose of VACCINATING those who have not heretofore been. They will commence the discharge of their duty on or before the 1st of March next.

All the citizens of the town are earnestly requested to avail themselves of the present opportunity to prevent the approach of this disease. *By order of the Board.*

H. I. BODLEY, *Cl'k.*

## POETRY.

[From the Philadelphian.]

### THE RAINBOW.

It was the evening of a day of clouds—
The latest of the year—the parting year—
That wept thro' its last season till the day
That brought its final close. The heavens had hung
Their canopy of clouds around the world,
And all the day had dropt their moistening tears
Upon the wintry earth. It seem'd as though
The dying year was destined to go out
In darkness and in gloom;—when, at its close,
Just as the sun to seek his daily rest
Retired to night's pavilion, in the west
The sable curtain of the skies was drawn,
And he beamed forth from midst the softest blue
The loveliest smile athwart the orient clouds.
Nature sprang up in extacy to see
The monarch's farewell glory, and a bow,
(Seal of God's promise) spanned the clouded east,
With tints of brightest beauty. 'Twas a sight
Of most delightful omen, telling man
Of Heaven's remembrance, and its mercy shed
Over the past and future. Thus it spake,
"Fear not—for he who hung me on the cloud,
"In token of his reconciling love,
"Still looks upon his creatures. He will bless
"All those who trust in him." The emblem stay'd
Bright and unfading till the sun's last beam
Shot from the horizon: then it died away,
And the day clos'd in peace. So ends the man
Whose hopes are fixed on high—e'en tho' his day
Be dark with sorrow's clouds and full of tears.
Yet at its termination the bright beams
Of God's pure presence shall break thro' the gloom,
And showing his unbroken promises,
Shed o'er his parting hour a smile of light,
Rich with repose and peace. So close my day,
And let my latter end be like to his,
God of my fathers, whose sure confidence
And holy trust unwavering reste on thee!

Jan. 1, 1831. W.

The foregoing piece is doubtless from the pen of some youth who felt inspired by the majesty of the scene which he celebrates.—December was indeed a gloomy, weeping month; but just as the sun was about to sink below the horizon on the last day of the year he caused in the east one of the most splendid and lasting rainbows which was ever seen in Philadelphia. It excited the admiration and delight of every one who saw it. So let the bow of hope in God's precious promises cheer our dying hour; and send back an assurance to survivors that the rest of the righteous is glorious with our God.—*Edit. Phila.*

## MISCELLANEOUS.

*For the Western Luminary.*

Mr. Skillman,—In a late number of your paper I noticed some excellent remarks on "*Gentleness*," from Dr. Miller. They brought to my recollection a piece on "*Politeness*," written by a young Lady, as a *Valedictory Exercise*, on leaving School, in 1826, the original copy of which happened to fall into my hands. Her views of Politeness accord well with those of Dr. M. on Gentleness;—and, besides, they exhibit a perfect transcript of the principles, which ever regulated the writer's deportment, and rendered her an ornament to society. The composition was from the pen of the late Mrs. Richards, whose death was announced, and whose character was given, in a late number of the *Luminary*. If you like the sentiments and think them calculated to improve the female portion of our community, you are at liberty to publish them.

A SUBSCRIBER.

### POLITENESS.

Politeness is a subject so familiar to all, and supposed to be so universally understood, that it might be deemed the height of presumption *in one* so young and inexperienced as myself, to attempt its delineation. Indeed, so incompetent to the task do I feel, that I should hardly undertake it, but at the pressing instance of my revered Preceptor. It is true, that politeness is more frequently on our tongues, than exhibited in our practice. Every person can tell you, what *politeness* is, and yet perhaps no two will agree in its definition. Every person admitted into good society professes to be governed by its dictates, and is generally so confident of the correctness of his own views, and of their practical application, so far as regards himself, that he would be offended, if he were accused of the slightest violation of its precepts. And yet, after all, who can tell what is *Politeness?* Many writers of celebrity have endeavoured to settle this question, and have indeed given us many valuable rules to regulate our conduct, in all the various relations of life, and to illustrate the art of pleasing, in all our social intercourse. Among these writers *Lord Chesterfield* is perhaps the most conspicuous; and his maxims are considered, by many, as an undeviating rule for all classes of society. While we admit, that his system does very well for the state of society, in which it was written, under a hereditary *monarchy*, a licentious court, and a fashionable nobility, yet, may we not be allowed, under a republican constitution, to doubt the soundness of his orthodoxy in matters of politeness? We know, that, while it is the same in all countries, its modes every where differ; varying, not only with every shade of climate, but with the manners, customs, and various degrees of civilization and refinement, which are exhibited on the face of the globe. What is politeness in one country is deemed rudeness in another. Even religion itself, in all its various forms, from the rudest Paganism, to the sublimest precepts of Christian truth, has not exhibited more Protean shapes, than politeness. The politeness of barbarians is altogether different from that of a civilized people. It materially differs in different countries, even under the same degree of civilization. The aborigines of America have one form; those of Africa, another. The natives of the North differ from those of the South. The politest *Hottentot* would pass for a *boor* in the hut of a Laplander, and the reverse; while, in a European circle, both would be pronounced equally destitute of the character of a gentleman. Lord Kames says, that, were a London dandy, and a *tattooed* savage of America, to meet on neutral ground, they would be equally shocked at each other's *outre* appearance; and that it would be difficult for a philosopher to decide, which was the most ridiculous. Thus it would seem, that politeness, like fashion, is the mere creature of education, and of circumstances. But is this the case? Is politeness a shadow or a substance? Does it consist in certain *forms* and *ceremonies;* or in the amiable qualities of the heart? Were I to define politeness, I would not consider it merely *the art of pleasing;* not merely the art of attracting attention and admiration: but that of diffusing happiness wherever we go, and of commanding esteem, confidence, and respect. Politeness then must be the offspring of an amiable and benevolent heart; and, though its exterior forms may be as various, as the smallest sections of the globe, yet its real substance and its happifying effects are every where the same. It is natural for us to wish to please. To an ingenuous mind nothing is more gratifying, than to be thought amiable by those, with whom we converse; to have our approach hailed with the smile of undisguised complacency, and to have our departure regretted, in some mode less equivocal, than the ceremonious entreaty of good breeding. The true politeness of the heart may indeed be felt, and often exhibited, even in the lowest walks of *society*. It does not require the polished manners of a *Chesterfieldian*, to be truly polite. The less it has of ostentation, of ceremony, of artificial refinement, generally speaking, the better. It ought to be felt, rather than to be seen; and it requires to be blended with the noblest sentiments of our nature; with sentiments, that cannot be vanquished, or made to yield to circumstances. It is true, that those, who have most highly improved their minds, by science, literature, and taste, without that polish, which is acquired by an extensive intercourse with the world, are often best calculated to exhibit the charms of politeness, and to extend its endearing influence. Nor indeed is *religion itself* to be overlooked, as conducive to form the character of a truly polite man; since its very spirit is *love and good will to mankind*, of which true politeness should ever be the *index*. With these advantages the polished man will be always able to diffuse happiness around him, and to impart to all "*the feast of reason and the flow of soul.*" It is not uncommon to hear politeness and sincerity contrasted; as if they were, in their very nature, incompatible. Indeed, this idea seems to form, to a certain extent, the basis of the *Chesterfieldian School*, as well as of that of the polished circles of France. But, according to my views, they ought ever to be considered as inseparable. Nor ought we, for one moment, to suppose, that we can violate the laws of morality, without a violation of those of decorum. *To do unto others, as we would, that others*, under similar circumstances, *should do unto us*, though an old-fashioned maxim, is certainly the basis of all true politeness, as well as of the purest piety; and its practical application is illustrated by St. Paul, when he enjoins, "*in honour preferring one another.*" These two rules will serve to regulate us, in all our intercourse with the world, and extend their happy influences through all the various relations of life. They extend to friends and to enemies, to the old and to the young, to males and to females, to superiors, to inferiors, and to equals. No station in life precludes us from the advantage of their practical operation. They give us the habit of complacency, without forfeiting our character for sincerity; and of gratifying others, without soliciting an intimacy, when the heart does not desire it. Etiquette may vary with time and circumstances; but the true politeness I have been endeavouring to describe will ever remain the same; whether it appears in the garb of rural innocence, within the humblest cot, or in the most polished circles of a fashionable court. Whether it is exhibited in the form of the highest refinement, or of the simplest elegance, or of the most common civility, it will always be the offspring of *benevolence;* and can never fail to win its way to the heart. How sedulous then ought we to be to cultivate politeness. What a cheap and certain passport does it give us to confidence and esteem! And how happy must be that family whose members are regulated, in their mutual intercourse, by its endearing principles! Who can find such a family and not wish to become one of its happy inmates! Such has been, for some time past, my enviable lot.

Many happy hours have I passed under this roof, where, both by precept and example, we are taught politeness, order, and decorum, as well as literature, science, and taste. Such has it ever been in this family and in this Academy, of which I have been so long a *member;* and were I now to fail in acknowledging the many obligations I am under to my revered Preceptor and his excellent Lady, for whatever acquirements I may have attained, I should feel conscious that "*Ingratitude had marked me for his own*," and that I were wholly unworthy of the honours I hope this day to receive.

### STROLLING PLAYERS.

We are sorry to find that many villages in the interior of this State have been recently annoyed by companies of strolling players. At a time when theatrical exhibitions are becoming so intolerably corrupt in our *cities*, that all decent people are uniting against them, it is matter of grief and surprise that any countenance should be extended to such exhibitions in the country villages It is to the *country* that we must mainly look for the moral purity essential to the preservation of our republic. But that moral purity was never yet known to survive the practice of listening to strolling players. England and Holland can bear melancholy testimony on this subject. And it should be understood that these mountebank exhibitions are as directly at war with good taste and intellectual culture as with good morals. What can be more humiliating than to see the children of respectable farmers and mechanics, who have, or might have, the various means of intellectual improvement furnished by schools, lyceums, social libraries, scientific experiments, and periodical publications, running after a set of beggarly rope dancers, and puppet show jugglers, with such wretched attempts at dramatic representation as the cast-off furniture and rejected players of the city can furnish—for of such are these vagabond theatricals composed. Then consider the degraded morals of these persons; their idle, vicious, intemperate habits. Consider the natural tendency of such an example, exhibited by those whose performances they are led to admire, and for whose labors they see their own parents willing to pay their money! Consider the general tendency of village collections of youth for such purposes, and say whether any man can be called a friend to his country who countenances such exhibitions.—*Gen. of Temp.*

*From the Diary of a London Physician.*

### DEATH AT THE TOILET.

"'Tis no use talking to me, mother,—I *will* go to Mrs. P——'s party to night, if I die for it—that's flat! You know as well as I do, that Lieut. N—— is to be there, and he's going to leave town to-morrow—so up I go to dress!'

'Charlotte, why will you be so obstinate? You know how poorly you have been all the week, and Dr. —— says late hours are the worst things in the world for you.'

'Pshaw, mother!—nonsense, nonsense!'

'Be persuaded for once, now I beg! Oh dear, dear, what a night it is, too! it pours with rain, and blows a perfect hurricane! You'll be wet, and catch cold, rely on it. Come, now—won't you stop and keep *me* company to-night?—that's a good girl!'

'Some other night will do as well for that, you know; for now I'll go to Mrs. P——'s, if it rains cats and dogs. So up—up—up I go!' singing jauntily—

'Oh, she shall dance, all dressed in white,
So lady-like!'——

Such were, very nearly, the words, and such the manner in which Miss J——, expressed her determination to act in defiance of her mother's wishes and entreaties. She was the only child of her widowed mother, and had but a few weeks before, completed her twenty-sixth year, with yet no other prospect before her than bleak 'single blessedness.' A weaker, more frivolous, and conceited creature, never breathed—the torment of her amiable parent, the nuisance of her acquaintance. Though her mother's circumstances were very straitened, sufficing barely to enable them to maintain a footing in what is called the middling genteel class of society, this young woman contrived by some means or other to gratify her *penchant* for dress, and gadded about here, there, and every where, the most showily dressed person in the neighbourhood. Though far from being even pretty faced, or having any pretensions to a good figure—for she both stooped and was skinny—yet she believed herself handsome; and by a vulgar, flippant forwardness of demeanor, especially when in mixed company, extorted such attentions as persuaded her that others thought so.

For one or two years she had been an occasional patient of mine. The settled pallor, the sallowiness of her complexion, conjointly with other symptoms, evidenced the existence of a liver complaint; and the last visits I had paid her were in consequence of frequent sensations of oppression and pain in the chest, which clearly indicated some organic disease of the heart. I saw enough to warrant me in warning her mother of the possibility of her daughter's sudden death from this cause, and the imminent peril to which she exposed herself by dancing, late hours, &c. but Mrs. J——'s remonstrances, gentle and affectionate as they always were, were thrown away upon her headstrong daughter.

It was striking eight by the church clock, when Miss J——, humming the song before mentioned, lit her chamber candle by that of her mother, withdrew to her room to dress, soundly rating the servant girl by the way, for not having starched some article or other, which she intended to have worn that evening. As her toilet was usually a long and laborious business, it did not occasion much surprise to her mother, who was sitting by the fire in their little parlor, reading some book of devotion, that the church chimes announced the first quarter past nine o'clock, without her daughter's making her appearance. The noise she had made over-head in walking to and fro to her draws, dressing table, &c. had ceased about half an hour ago, and her mother supposed she was then engaged at her glass, adjusting her hair, and preparing her complexion.

'Well, I wonder what can make Charlotte so very careful about her dress to-night!' exclaimed Mrs. J——, removing her eyes from the book and gazing thoughtfully at the fire. 'Oh! it must be because young Lieutenant N—— is to be there. Well, I was young myself once, and it's very excusable in Charlotte—heigho!' She heard the wind howling so dismally without, that she drew together the coals of her brisk fire, and was laying down the poker when the clock of —— church struck the second quarter after nine.

'Why, what in the world can Charlotte be doing all this while?' she again inquired. She listened—'I have not heard her moving for the last three quarters of an hour! I'll call the maid and ask.'

'Betty, Miss J—— is not gone yet, is she?'

'La, no, ma'am,' replied the girl; I took up the curling irons only about a quarter of an hour ago, as she had put one of her curls out, and she said she should soon be ready. She's burst her new muslin dress behind, and that has put her into a way, ma'm.'

'Go up to her room, then, Betty, and see if she wants any thing; and tell her it's half past nine o'clock,' said Mrs. J——. The servant accordingly went up stairs, and knocked at the bed-room door, once, twice, thrice, but received no answer. There was a dead silence, except when the wind shook the window. Could Miss J—— have fallen asleep? Oh, impossible! She knocked again, but unsuccessfully as before. She became a little flustered; and after a moment's pause, opened the door and entered. There was Miss J—— sitting at the glass. 'Why, la, ma'am!' commenced Betty in a petulant tone, walking up to her, 'here have I been knocking for these five minutes, and,'——Betty staggered, horror-struck, to the bed, and uttering a loud shriek, alarmed Mrs. J——, who instantly tottered up stairs, almost palsied with fright. Miss J—— was dead.

I was there within a few minutes, for my house was not more than two streets distant. It was a stormy night in March; and the desolate aspect of things without—deserted streets—the dreary howling of the wind, and the incessant pattering of the rain—contributed to cast a gloom over my mind, when connected with the intelligence of the awful event that had summoned me out, which was deepened into horror by the spectacle I was doomed to witness. On reaching the house, I found Mrs. J—— in violent hysterics, surrounded by several of her neighbours who had been called in to her assistance. I repaired instantly to the scene of death, and beheld what I shall never forget. The room was occupied by a white-curtained bed. There was but one window, and before it was a table, on which stood a looking-glass, hung with a little white drapery; and various paraphernalia of the toilet lay scattered about—pins, broaches, curling-papers, ribands, gloves, &c. An arm chair was drawn to this table, and in it sat Miss J——, stone dead! Her head rested upon her right hand, her elbow supported by the table; while her left hung down her side, grasping a pair of curing-irons. Each of her wrists was encircled by a showy gilt bracelet. She was dressed in a white muslin frock, with a little bordering of blonde. —Her face was turned towards the glass, which, by the light of the expiring candle, reflected with frightful fidelity the clammy fixed features, daubed over with rouge and carmine—the fallen lower jaw—and the eyes directed full into the glass, with a cold dull stare, that was appalling. The hair of the corpse, all smooth and glossy, was curled with elaborate precision; and the skinny sallow neck was encircled with a string of glistening pearls. The ghastly visage of death thus leering through the tinselry of fashion—the 'vain show' of artificial joy—was a horrible mockery of the fooleries of life!

Indeed it was a most humiliating and shocking spectacle. Poor creature! struck dead in the very act of sacrificing at the shrine of female vanity. She must have been dead for some time, perhaps for twenty minutes or half an hour, when I arrived, for nearly all the animal heat had deserted the body, which was rapidly stiffening. I attempted, but in vain, to draw a little blood from the arm. Two or three women present proceeded to remove the corpse to the bed, for the purpose of laying it out. What strange passiveness! No resistance offered to them while straightening the bent right arm and binding the jaws together with a faded white riband, which Miss J—— had destined for her waist that evening!

On examination of the body, we found that death had been occasioned by disease of the heart. Her life might have been protracted, possibly for years, had she but taken my advice and that of her mother. I have seen many hundred of corpses, as well in the calm composure of natural death, as mangled and distorted by violence; but never have I seen so startling a satire upon human vanity, so repulsive, unsightly, and loathsome a spectacle as a *corpse dressed for a ball!*"

### A CURE FOR ANGER.

There was once a poor woman who was the most unhappy creature in the world; she had a husband that beat her every day till she was almost sick.

She went to see an old lady, one of her neighbors, who was thought to know a great deal; some people even called her a witch, because she did every thing she tried to do.

The truth was, this woman had a great deal of prudence, and took pains to learn the character of the people among whom she lived; she made them do what they wanted.

This good woman heard her neighbor's complaints, and as she was also acquainted with her husband, she told her she would use her art to help her.

She then sent for a large pitcher of water, put it on the table, walked three times round it, said a few words over it, then she put two grains of salt into this water, and having filled a bottle with it, she told her neighbor to keep it very carefully, and every time she saw her husband becoming angry, to fill her mouth with it, "and I am sure," said she, "he will never beat you while you have the water in your mouth."

The woman thanked her neighbor, and did not fail to do as she had told her. She began to think that the old woman was a witch indeed, for during eight days, while the water lasted, her husband had not beaten her once.

She was much grieved when she saw the bottle empty, and went again to the old lady to beg her to fill it.

"You do not want it," said the lady to her; "this was some of the river water that I said a few words over, which meant nothing."

"But," said the young woman, "this water has prevented my husband from beating me."

"Because," replied the other, "it prevented you making your husband any answer, for you could not speak while you had it in your mouth. Go home, and when you see your husband is displeased, or out of humour, instead of making him angry by saying cross things to him, be as silent as if your mouth was full of water, and you will see that his anger will go away."

The young woman followed the wise old woman's counsel, and succeeded by so doing; for her husband being no longer contradicted, lost the habits of being angry, and always agreed with his wife, whom he learned to love tenderly, as soon as she had grown gentle and patient.

### SINGULAR COMMUNICATION,

*To the Editor of the Star and Index.*

Mr. Brantly,—I had always been an enemy to learning, and I read in your paper "*More than half a dozen reasons why Ministers should not be supported.*" This subject was managed so nicely that I am now a convert to education in *writers*. When the cause of ministerial support has been urged, I have wished a hundred times I could write it down; but as I couldn't express my thoughts elegantly, I did not attempt it, nor do I care much, since the Lord has reared up so able an officer. Why, the Romish priests get pay; therefore, paying preachers is verging towards Popery. Indeed, Sir, this very fact, that a body must give every year a dollar or two to preachers, kept me a long time from joining a Church, nor would I stay in one which believes the doctrine. To be sure, we can send the preacher a quarter of lamb or pig, &c. and that's enough. In these hard times, I'm for cheap preachers, cheap schoolmasters, and cheap legislators.

Again, is'nt it as much labor for me to hear a sermon as for the speaker to speak it? Yes, more too, and the evidence is found here,—that I am so much fatigued that I get asleep now and then, but the preacher never: therefore, my task is the hardest. Of course no pay for the preacher. Sometimes the old man complains that he has scarcely bread to it,—but we encourage him not to let it be known, for if he should *ask* for any thing publicly he would knock in the head all his popularity, and then, perhaps, more acceptable preachers would crowd into his place; but he would rather starve than this should be.

We used to give travelling preachers a little as they passed along, but we have resolved that we would not be oppressed any longer,—we now feed them and their horses; and that is enough. Old Brother B—— once got a dollar at a distant church, but he could not rest satisfied in his conscience till he went back and laid the money on the table, and begged the brethren to take it again. We know the Gospel is free, and why be *paid* for preaching. He has lately removed his membership, and joined the —— Association, because several men had moved into our bounds, not College men, but brethren who have more knowledge than he, and he said he was certain he should lose his influence and fail to be elected Moderator.

But don't suppose, Sir, that I have become a friend to *learned* preachers, because I have to *learned* writers. No, Sir, they are doing much injury in our regions. All the old preachers tell us, if we encourage such, that they shall have to leave and travel to the frontiers, for the people will not have them in a few years. But think you we'll allow this? No, we'll stick to the old ones, because we don't want their pride mortified by seeing more acceptable ones more popular: they are good enough, and they don't want pay; it is honor plenty to be called to our churches.

Again, I don't like learned preachers because they must study so much, whereas our old ones can preach at any time by *inspiration*. Learned ones preach so many sermons—a new sermon from every text,—but we don't want to be driven about by every wind of doctrine, as Paul says, but our old ones are so taught of the Spirit, that take what text they may, we always have the same sermon. A learned one cannot do this.

Please send me a bound volume with ten copies of reasons against paying preachers in it, to send them among my neighbors. I'll support your paper so long as you will patronise our cause. I can't call you brother, because you get pay and wear kid gloves; but I'll support your paper.

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